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NEVER QUITE FAMILIAR!

Strange the world about me lies,
Never quite familiar grown—
Still disturbs me with surprise,
Haunts me with a face half-known.

In this house with starry dome,
Floored with gemlike plains and seas,
Shall I never feel at home,
Never wholly be at ease?

On from room to room I stray,
Yet my Host can ne'er espy,
And I know not to this day
Whether guest or captive I.

So between the starry dome
And the floor of plains and seas,
I have never felt at home,
Never wholly at my ease.

—William Watson.



THE PACIFIC

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PACIFIC COAST NOTES.

The Rev. Dr. H. Stiles Bradley, pastor of the Piedmont Congregational Church of Worcester, Massachusetts, will supply the pulpit of the First Congregational Church of San Francisco for four Sundays commencing on the 16th of July. The church of which he is pastor in Worcester has a membership of 950 and pays a salary of \$5,500. There are several large Congregational churches in Worcester, the Piedmont standing second in membership. The First Church of Worcester, of which Dr. Van Horn was pastor several years ago, has a membership of 1200. There are two others of about 800 members each, several of about 500 each. Dr. Bradley went into this Congregational stronghold in 1909 from the pastorate of St. Johns Methodist Episcopal Church, South, of St. Louis, the leading church in that denomination. He is as thorough a Congregationalist now as if he had been one all his life. His plans to go to Yosemite and have the Conference fellowship for a few days between Sundays.

The Douglas Island News, Douglas, Alaska, recorded as follows the arrival of the Rev. E. S. Bollinger about the middle of June to enter on the pastorate of the Congregational Church of that place: "Rev. E. S. Bollinger, fresh from the fertile valley of the Willamette, where he labored for eighteen years in the vineyard of the Lord, eight in Oregon City and ten in Portland, arrived here Saturday, accompanied by his wife and grown daughter, in compliance with a call issued by the Congregational church of Douglas. Mr. Bollinger came to Douglas well recommended by the people of his former congregations and, in fact, by all who knew him as a preacher and a man, and is certain to be popular in both capacities here. He was greeted by a large congregation Sunday night when, by his agreeable demeanor and pleasing address, he, to use the parlance of the times, 'scored a hit' with all who were present. Twenty years ago and previous to entering the ministry, Mr. Bollinger was in charge of the asylum for the blind of Oregon at the capital city, Salem, to which place he came when a comparatively young man from his native state, Pennsylvania. He is therefor of the West, western, and is bound to make a success of his work among Alaskans."

Latest statistics give the number of Japanese in California as 63,761. Of these, 42,368 are men; and 10,944 are women. There are 57 Japanese churches in California

with a total membership of approximately 3000. The Japanese in the United States number nearly 100,000.

In what is called "the very heart" of the congested and neglected section of Los Angeles the Methodist Church Extension Society has a lot worth \$75,000 donated by a generous layman. The plan is to erect a church building to cost an equal amount. The lot is located at Seventh and San Julian Streets. Institutional work will be carried on as soon as funds are secured and the building erected.

In April the Editor of The Pacific received through the mail at his home in Berkeley a circular from a Family Liquor store in Oakland which contained this statement: "We maintain a quick delivery service until 10 p. m., and have no signs or advertising on our wagons to indicate our line of business." Evidently that firm stood ready to violate the Berkeley ordinance which forbids such delivery.

Dr. Geissinger of Los Angeles predicts from what he heard at the Methodist general conference, the election to the episcopacy, on the first ballot at the next conference, of the Rev. Dr. Locke, pastor of the First Methodist Church of Los Angeles. Dr. Geissinger says that he was told before he left for the conference, by a prominent pastor, that he would regret it. "He referred to the quite generally alleged fact that the General Conference is simply a political convention and inimical to the highest interests of the kingdom. On my return I was asked: 'Are you still a Christian?' I at once replied: 'Yes, and a better one than when I went to the Conference.' And I was stating mildly my own personal feeling."

In its Monthly Bulletin for May the California State Board of Health says: "Our recent investigations have disclosed the fact that a certain class of bakers will use rotten eggs, excessively rancid butter and other materials of inferior quality. The result is that to meet the competition other bakers are tempted, and often do, lower the quality of their supplies. Consequently, many cakes and other pastry are turned out which are absolutely unfit for food. Competition should be based upon good quality rather than inferior material, which may be had at a lower price. Some bakers make pastry from good materials, but do not use a sufficient amount of the more expensive ingredients to insure a palatable product. That is to say, they use less eggs, less butter, etc., than a housewife would use for a similar article. Very few bakers make pastry that will compare favorably with a good, home-made product. More housewives would buy cakes, instead of baking them at home, if they could get a quality that would be satisfactory."

Bessie Beatty writes in The Japanese American: "One day last week a man called at a farm house in the Santa Clara valley and asked for food and work. To the woman of the house he told his story. He had lost his position in San Jose and the savings of himself and his wife had gone. They had come into the country, where rent was free, and were camping on the bank of a nearby stream. Their supplies were exhausted and he had spent his last twenty-five cents the day before. The woman gave him food and the promise of work in the near future. The Japanese maid, quietly washing dishes, overheard the story. That evening she told it in the Japanese settlement. The next night a young Japanese called at the camp by the creek to bring a sack of rice. He quickly indicated that he had been sent by his employer and left. A couple of days later the campers called at the farm house where the Japanese worked to thank his mistress for her gift. She shook her head.

She knew nothing of it. The Japanese boy suddenly found that the chickens needed to be fed, and he quickly and quietly disappeared. Perhaps it was modesty that made him try to hide his connection with the gift—perhaps it was the fear that the white man might prefer to go hungry rather than accept relief from his race."

The California State Board of Health has examined 1000 of the 12,000 miners in the state and has found fifty per cent of the persons examined infected with hookworm. The hookworm is a small worm about half an inch long and about as thick as a pin. These worms hook themselves onto the intestines and suck blood and give off also a poison which causes still further loss of blood. When the worm tires of one place it moves to another, leaving a bleeding sore, and bites again. A circular issued to the miners says: If you have many of these worms you may find that you tire easily; you may feel like quitting when the shift is only half over; and when you go home at night you are fagged out. After supper you feel more like going to bed than playing with your children or mixing with the boys. In the morning you don't feel rested, and are tired before you start in your day's work. Actual figures show that the miners with hookworm stay away from work more than the miners without hookworm. If you have hookworm infection and are not cured, you may feel worse and worse. In very bad cases of hookworm infection the patient becomes sallow and bloodless; he lacks ambition, he has a depraved appetite, and even running sores may break out on the legs."

CHRONICLE AND COMMENT.

It is said that 80 per cent of the delegates to the recent general conference of the Methodist Church were sitting in their first conference.

The Imperial University of Japan receives an annual appropriation of \$1,000,000 from the government. It has each year between five and six thousand students. There were 384 professors in 1913.

Good news comes from Canada as to Church Union. The Presbyterian General Assembly has decided by a vote of 404 to 98 to unite with the Methodists and Congregationalists to form the United Church of Canada. The negotiations for union began twelve years ago. The Methodists and Congregationalists took favorable action a few years ago, and this vote by Presbyterians seems to make it certain. Three of the eight days of the last general assembly were given to a consideration of the question.

A London paper summarizes an address made on "Britain's Responsibility" at the annual meeting of the Church of England Temperance Society. It was given by Dr. R. G. Parkin, C. M. G., of the Rhodes Scholarship Trust, and late Principal of Upper Canada College at Toronto: "The responsibility of Great Britain was tremendous. After the War probably one-fourth of the population of the globe will be subject to her sway. Britain was a testing ground for the world. In their great nurseries seeds are tested before being sent out. What kind of men are being sent to Canada, Australia, and America? Whisky swept away more Indians than the War. Gin wrought havoc in West Africa. Anglo-Saxon races, through greed, brought drink to weaker races. They purchased Palm Oil and cotton from the Negro, but in pushing trade, they brought destruction to weak natures. For greed of gain they had

been exploiting the weakness of fellow creatures. Missionaries would not do so, but the negro saw only one "white man." Weak people must be saved from themselves. Their vessels were carrying the seed of the nations; they are manned by 500,000 sailors; there was not a port in the world in which they would not find the British flag. When the war is over Britain will be standing on a pedestal. Would she be holding her supremacy for the good of the world? Some thought he was a fanatic on the drink problem! He was surprised he wasn't, when he saw their slums. Slums and drink go hand in hand; effect and cause, and cause and effect. When men are sent to the bush or prairie from Britain, home props and safeguards are removed, the tendency to fall is increased. What kind of seed has Britain been transplanting? What is happening at the front? A young officer who was a total abstainer had to be present at a regimental dinner. The colonel provided champagne, and that young officer had to pay a guinea for the dinner! Pulpits, personal influence, and education, must be brought to bear on the power of example of the upper classes."

GOOD NEWS FROM KANSAS CONCERNING THE CHURCHES.

A recent news item from Topeka, Kansas, says that the rural church is becoming an institution of the past in Kansas and in its place are springing up community centers and the small-town churches with better pastors, better equipment, more powerful, more democratic, less denominational and more influential. No less than 500 rural and small-town churches have been abandoned in Kansas in the last five years, according to the Rev. Fred E. Gates, specialist in the rural church and Sunday school problems for the Kansas Sunday School Association.

"At least one half of these churches ought to have been abandoned," says Mr. Gates. "As a matter of fact one half of them ought never to have been built. The other half have been driven out by lack of support, a failure to make the rural church the most powerful influence in the community. About one half of the 500 churches I have on my list as abandoned were built in small towns or communities where there were churches already established and only enough persons in the community to support one church properly."

The motor car, higher education and the rural mail routes are credited with the abandonment of the other 250 churches in the state. A map of Kansas of 10 years ago shows nearly 200 more postoffices listed than at the present time. Along with the disappearance of the post office, by reason of the rural mail routes, the country store, the country church and finally the town itself have disappeared.

Prof. E. L. Holton, in charge of the rural extension department of the Kansas Agricultural College, has often advocated the abandonment of rural and town churches which were so small that they could not properly support a minister and the church. Many of these churches were capable of accomplishing much good years ago when horse-drawn vehicles limited the area of communication. But the farmers have disposed of their buggies and carriages, and, now, with their families, in a motor car, on Sunday morning, drive 10 or 15 miles to Sunday school and church services with greater ease and less time than they could have driven five miles with a horse and carriage. The great increase in the number of young folks attending the schools and colleges has brought a desire for better ser-

mons and more social life which the motor car makes possible.

There are almost 90,000 motor cars in Kansas. Slightly over 60 per cent of these cars are owned by farmers, and this has extended the social activities of the rural population.

In the last few years there has been a great deal of consolidation of the small town churches and some even in the larger cities. At Olathe very recently the Methodist and Congregational churches united and the present Congregational church building will be sold and a new \$30,000 structure will be erected this summer. At Rossville, a town of 800 population, all the churches are planning to join in one big church, get a minister at \$2000 a year, instead of four ministers drawing \$400 to \$800 a year each.

Movements like this are going on elsewhere. Dr. Gladsten stated not long ago that the best news to go out from Ohio for 1916 would be that 2000 rural churches had gone out of existence in that state.

"GULICK DESERVES BETTER HEED."

The foregoing is the caption of an editorial in The Continent last week, a Presbyterian paper of large circulation and influence, published in Chicago. We quote:

"The country ought to listen as it has not yet listened to Dr. Sidney L. Gulick's proposal for working over the nation's immigration and naturalization laws. The deafness of the public to his pleas demonstrates again how hard and immovable are the prejudgments of democracy. Because Dr. Gulick after a long missionary life in Japan came home to devote himself to this immigration crusade, the popular idea is that he is scheming to secure for the Japanese a freer entrance into this country. On that account citizens opposed to admitting orientals simply shut up their ears from everything he has to say. This is particularly true in California.

"Yet if California would try to understand Dr. Gulick, it would discover that the plan he proposes, so far from flinging open the flood gates to oriental hordes, would actually reduce the arrivals of Japanese one-half and Chinese one-third from the annual average admitted to this country in the last five years. Moreover, on the authority of his long residence in Japan and his intimate acquaintance with the Japanese point of view. Dr. Gulick guarantees that his proposition would satisfy the Japanese and remove every minutest fear of that spectral war with Japan which is California's continual nightmare. All this is precisely what the Californians want. Why then don't they investigate the details of the Gulick policy, make such suggestions of friendly amendment as may occur to them, and put themselves behind his agitation and appeal? With their support the plan would soon be carried into law, and their whole problem in regard to immigration would be settled.

"There is no magic about Dr. Gulick's scheme, even though when understood it performs the miracle of satisfying both Californians and Japanese. It is thus efficient simply because it is founded on principles of even justice all around. It recognizes that the Pacific slope of this country—indeed the whole country—would be vastly harmed by unlimited immigration from Asia. It recognizes also that intelligent orientals appreciate this fact as well as Americans do, and are perfectly prepared to admit it, if they are not insulted in the way the fact is put up to them. Therefore a law is proposed which does not single out Asiatics for special stigma, but limits immigration of

all nationalities according to an equal percentage of their numbers already resident in America. This grants a very small entrance privilege to Japanese and Chinese because few of them are here now. But that will be all right with the governments of China and Japan because it does not make one rule for them and another for Europeans. Add naturalization privileges for such orientals as are intellectually qualified for citizenship, and the yellow peril disappears forever.

"The sole weak spot in the Gulick plan is the provision that the basing figure on which is calculated the number of immigrants admissible from each nationality shall be enlarged after each national census. That introduces a geometrical progression whose end no man can predict. It would be much better to fix now the statutory percentage for an indefinite time to come. Then the future can take care of itself. If the per cent seems too small to be fair in conditions a generation hence, the Congress of that time can do its own amending and be responsible to constituents then alive."

A TIMELY SUGGESTION.

It is from an honored and beloved brother who once walked and wrought in close fellowship with us: Dr. C. R. Brown, once pastor of our First church in Oakland, now Dean of The School of Religion in Yale University. Those who take the Congregationalist never fail, I am sure, to read his page in it, commenting on the International Sunday School Lesson. For the sake of such as have not this privilege, I offer this extract from his observations on I Corinthians 2nd Chapter. He called it A Whitsuntide Lesson in memory of the Pentecost:

The apostle was writing his letter to Greeks who lived in Corinth. They prided themselves upon the beauty of their language and upon the depth of their philosophic insight. They called the other nations "Barbarians" because they said when those men of alien tongue began to speak, it was just "Bar, Bar." The Greek nation had produced Plato and Aristotle, men who stand to this day in the front rank of philosophic insight.

The apostle therefore disclaims at the outset any intention on his part to measure his powers with theirs upon those favored fields. "When I came to you I came not with excellency of speech or of wisdom." He came neither as an expert rhetorician nor as a philosopher. He was not bent upon a display of eloquence or of erudition. "I was with you in weakness, in fear, in trembling, determined not to know anything among you save Jesus Christ and him crucified. My preaching was not with enticing words of man's wisdom but in demonstration of the Spirit."

He regarded himself as a witness, declaring unto them the testimony of God. "He turned more to facts, more to narration than to theory. The neglect of this distinction has rendered much modern preaching ineffective. Preachers occupy their time in explaining how the Cross of Christ ought to influence men instead of presenting the Cross of Christ so that it does influence men. They give labored explanations of faith when they should be so exhibiting Christ that faith is instinctively aroused. The actor on the stage does not instruct his audience how they should be affected by the play—he so presents the scene that they instinctively smile or weep. The witnesses of the Crucifixion who beat upon their breasts in awe and remorse were not told that they should feel this compunction—it was enough that they saw Christ crucified." When he is lifted up, he draws men to him. The temptation to keep the

Cross in the background was strong. It was sure to be a stumbling block to those who saw not beneath the surface. The Cross to us has become illumined by the glories of Christian achievement through nineteen centuries. There is no current practice clothing it with the ugly associations which fastened upon it in Paul's day. Then it was rough, rude, repellant, shameful, even as the gallows or the electric chair for the execution of criminals is with us.

Even so, Paul believed that to hold before men's eyes and hearts the sublime fact of "Jesus Christ and him crucified" by the sin of the world was the surest way of arousing in them a sense of shame over their own share in the world's sin and awakening a hunger for that life which Christ came to impart. His frankly announced principle of exclusion shuts him away from the inviting fields of rhetoric and philosophy. It confines him to the one great task of holding up Christ before the souls of men. "I determined not to know anything among you save Jesus Christ."—W. C. P.

AN ANALYSIS OF THE REALTY SYNDICATE SITUATION FROM THE CHRISTIAN STANDPOINT.

Many of the readers of The Pacific are interested in a special way in the outcome of the Realty Syndicate financial problem. Not a few had their savings invested therein, and there have been for some of them anxious hours, tears and sleepless nights. About 8000 persons are supposed to have bought and held Realty Syndicate certificates or Oakland traction preferred stock for which they were practically forced to take certificates.

The Pacific has at no time commented on this tangle except in the beginning—to express sympathy with Mr. F. M. Smith and to state that everybody was hoping that one who had done so much for the east bay cities, and always a generous man, would be able not only to pay all the creditors but to save a handsome sum for himself.

The statements made last week by men connected with the Syndicate lead us to give some consideration now to its affairs.

The time appears to have passed when there could be any reason at all for refraining from comment. The public is concerned in it in such a manner and so widely as to take it out of the domain of private business affairs.

After a letter had been sent out by the vice-president and manager to the class B bondholders urging them to take advantage of what he regarded as the last chance to make themselves secure, interview statements were made in the newspapers which had a decidedly scarey tone. All this was followed up by the agents of the company by letters to many persons, some of them widows more than four score years old, causing extreme nervous states—all in all very pitiable.

The aim of these circulars, publications and letters was to induce bondholders to surrender their bonds for pieces of real estate, as many others had been prevailed upon to do before that. But the class B bonds had dropped down from one dollar to thirty-five cents and people were buying them and turning them in at par on the same real estate. That is, the man owning bonds would have to pay often nearly twice as much for his lot as the other man would pay for his right beside it.

The bondholder was put at such a disadvantage accordingly that many felt that they would rather hold to their bonds than take real estate which they could not use and could not hope to sell for half what they paid for it for many years.

For example, one bondholder has been urged day after

day by agents to take a \$2500 lot on which was a \$600 mortgage. He would have to assume the mortgage and turn in bonds to the amount of \$1900, for which he had paid \$1900 cash. The outsider could go to some scared and weeping woman and buy \$1900 worth of bonds for \$665, and the lot would cost him \$1265. Thousands of lots have been bought that way; and no man who surrendered his bonds could expect to sell his lot for anything like what he paid for it while the market was loaded with lots exactly like his on which men could realize big profit for a figure from one-third to nearly one half less. It meant paying taxes for years and going all the while without any interest on his money.

The only way out for many was to sell their bonds for what they could get—hundreds of thousands as low as 35 and 40 cents—and thus save something. No information on which to rightly base a judgment appears to have been available to these bondholders. They had to act very blindly.

We cannot believe other than that grave mistakes have been made in the handling of this problem.

Following this article will be found the most recent available statement of Syndicate assets and liabilities.

We would not under-estimate the gravity of the situation, but on the face of that statement we do not see any warrant for the declaration that it may be necessary to default next June on the class "A" bonds, (\$408,900 on April 30) nor for the scare lines running plainly through all the publications and letters that the B bondholders will act greatly to their detriment if they do not take real estate, and mayhap lose all.

The table of assets and liabilities shows that on the 30th of April 1916 there were ahead of the class A bonds \$2,926,913 in liabilities, including the surplus of \$563,650. It would seem at first glance that when these bonds become due it would be possible to get them extended or to borrow that amount elsewhere, inasmuch as the assets are \$11,927,263—\$9,000,350 more than those liabilities with that surplus counted in.

There was on the 30th of April ahead of the class B bonds \$3,335,813. It would seem that in paying these claims the assets of more than eleven million dollars ought to be far from being consumed. There are it is true certain stocks which are of uncertain value. For instance those until recently known as Oakland Traction and Key Route; now San Francisco, Oakland Terminal Railways—71,851 class A preferred shares, valued about two years ago by Mr. G. G. Moore of Detroit, who was planning the purchase of them, at \$2,592,000. Agents are saying that men on the reorganization board are stating that this stock is worthless. Men of capital, who look to getting possession of it some day may operate in the business world so as to make it worthless. But it ought not to be so; and would not be so if business were Christianized. But call it worthless, cut it out, and the assets still appear ample. Cut out two million more as worthless, and there would be left even then assets of more than twice the value of the B bonds after the other liabilities were satisfied by other assets that must be of value. Then finally the value of the realty could be cut in two and enough be left then to meet the B bonds. Determination and patience, can accomplish this in time.

It will be to the everlasting disgrace of Oakland and San Francisco if this is not done.

The Oakland city authorities should act at an early date on the franchise proposition of the Oakland Traction and in such a manner as to make possible the refinancing of

that enterprise. That action having been taken, men with capital should be persuaded to take hold of the street railway enterprises in such a manner as not to destroy stock that undoubtedly will have value if rightly handled.

If the former value of preferred stock in the Terminal Railway is not restored in considerable part it will be because capitalists have declined to have part in its reorganization because they could not make a pile of money out of it for themselves.

The statement a few days ago by a member of the reorganization committee that by a just settlement of the franchise matter Realty Syndicate might be bettered somewhat indicates that capital is not likely to take hold of the Oakland and San Francisco Terminal Railway property unless there is something very big in it.

That sort of business mind that will not look at anything that doesn't promise big profits has got to change some day, and we hope to see it change here and now. For years this preferred stock now stamped by some as worthless paid a six per cent dividend.

In 1913 the San Francisco-Oakland Terminal Railway Company had a reserve fund of \$322,900; a surplus of \$669,044; a sinking fund of \$249,927; and a net income of \$634,443. Each of these funds accumulated in 1914 was larger and the net income was \$561,346. The jitney cut this down considerably in 1915; but that is out of the way now. There is no good reason why anyone should be allowed to lose on investments in that enterprise in Oakland.

The company put its assets in 1915 at \$53,367,724. The long term debt was \$19,914,000. There were current liabilities of \$4,686,252.

Most of the long term bond debt does not begin to become due till 1933. In July 1918 Oakland Transit first mortgage bonds to the amount of \$1,121,000 mature.

Such a net income as the Terminal Railways had in 1913 and 1914 and for several years previously make it possible for all the 120,500 shares of preferred stock to pay annually a dividend of six per cent on a valuation of eighty dollars on the hundred. If capital cannot be had to put this railway system in good business shape without first wrecking it entirely the sooner this country gets rid of the capitalistic system the better. And it will be gotten rid of if present methods are continued, and mayhap not by evolution but by revolution.

The confidence which the public had in this board of business men to work out a solution of the Realty Syndicate problem has waned considerably. Many are thinking that in the effort to save something out of the wreck for Mr. Smith the B bond holders have been made to suffer.

It is out of these bondholders that all the expense comes ultimately

Lawyers' fees have been immense, and the current talk is that the numerous members of large committees have been paid \$50 for each meeting and the meetings have been very numerous. Agents who have disposed of the land have received fifteen, perhaps twenty per cent. We know of sub-agents receiving at least fifteen per cent. A large number of costly automobiles are standing ready for instant use—all at the expense of the B bondholders, who have been so situated as to have no voice in the management. They should have been represented on that board of reorganization.

It is not yet too late to give those bondholders representation on the board. If this is not done there are men who

have had to do with this reorganization who will all their lives be discredited. At the best it is being said that men have been hired at big pay by Mr. Smith to help him out of a hole, to save something for him from the wreck; and the B bondholders are looked on as poor simple folk, the interests of whom are the last consideration.

Whether just or not, there is here a situation which may lower greatly the estimate put on many a man hereabouts.

Men of excellent business judgment are expressing the opinion that the real estate should have been held together in the interest of the B bondholders—that in this way the problem could have been worked out so that none would have lost a dollar. It is certain that the taxes would not in many years together have amounted to what has been spent in this bond and real estate exchange fiasco.

And as to interest it is up to the reorganization committee to show that interest and rents received would not have balanced that paid out year by year for many years.

On the present plan the class A bonds were increased since the statement of April the 30th from \$408,000 to \$535,000, to the damage of class B bonds—to meet some part of the current expense, which agents gave out had been for a long time \$1,000 a day.

It looks as if the amount of money expended in this wild way, at the ultimate expense of the B bondholders, would have paid off the outstanding A bonds before they were increased and the interest for nearly a year and a half on the B bonds.

It may be of interest and value to our readers to know how many of the holders of the B bonds came to have what were first the Realty Syndicate certificates, an investment in which many persons, the writer one of them, for many years, advised their friends against. Many were led to make the investment by plausible agents, several of whom were retired ministers who had more than others the confidence of certain classes. We know of one minister who sold nearly a million dollars' worth of certificates. He is very glad today that they were early in the series and that many were paid before the crash came.

It was the custom of one agent to borrow money personally of an aged woman whom he could not persuade to purchase certificates, and when the money was due tell her that he did not have that with which to pay and get her in this way to surrender his note and take Syndicate certificates. He got her in, piecemeal, in this way, finally for six thousand dollars, almost all her savings during her long life.

A short time before the crash an aged man, sick and unable to work, who had only \$3000 and a cheap home in a village was persuaded by a Syndicate agent to put the money into certificates. He is one of many who have been in distress. Bankers who have received money on deposit when the bank was on the verge of bankruptcy have been sent to the penitentiary. But there is no such law for such solicitation as that. That was legal. Doubtless the time will come when it will not be legal.

Many of the members of our Congregational churches were led into these Syndicate investments from the fact that Mr. Smith was a Christian man, and a member of the First Congregational Church of Oakland.

Among the corporations hit is a church benevolent society which aids the widows and orphans of deceased preachers of the gospel and also those who have been engaged in that work and are laid aside because of sickness or old age. Such the churches have always with them, and funds for that purpose are scant.

A minister hereabout who exchanged bonds for real estate for himself and relatives was assured by the agent that the Syndicate had no other property near it. With this understanding the contractor who was building a home for him elsewhere contracted to take the property in payment therefor, build on it, and sell. But in a few weeks this wild and amazing plan of the Syndicate management had precipitated the price of bonds from 50 cents to 35 cents; another man bought some at 35 cents, turned them in on real estate where the agent had said there was none to be had, and began plans for building with intent to sell. The contractor knowing he could not hope to sell his property at any such price as the other man could his was greatly distressed, and the minister released him from the contract. He and his relatives will lose several thousand dollars.

We do not say that anybody lied in this transaction. But it shows strange business methods.

We recall the words uttered often to a lone woman by a retired minister agent: "Banks for convenience: Syndicate certificates for security. They are gilt-edged."

Hundreds and hundreds of harrowing cases could be cited. We give one more only. A Congregational minister, an invalid for years and yet all the while a pastor, had managed to save \$1,000 during fifteen years. He was persuaded to put it into Syndicate certificates. Laid aside entirely from the work of the pastorate about the time the income ceased on these certificates, stark want has been at the door as he has labored in his weakness to get enough to live on scantily. The lot which he was persuaded to take, it is not believed by competent judges that he can sell for five hundred dollars in many years.

It will be remarkable if that man gets his original investment back in ten years, saying nothing about taxes and interest. That thousand dollars at interest would mean two thousand in ten years with interest unused.

Nevertheless, the daily papers have reported a member of the reorganization board as having said: "We believe we can satisfy every one if they take the property."

When the Syndicate crash came we expressed the belief that every dollar of money which Mr. Smith had when his agents induced poor, sick, aged women and men to turn over to him their hard-earned meager savings would be put up finally by him and his family to meet these claims if at last it was evident that they could be met in no other way.

Only in a small percentage of cases has it been possible to get out without loss: the large majority see no chance to sell for years, and many people are weeping today over the taxes they will have to pay long time yet—not knowing where even the first installments are to be had.

There is much wondering as to what the effect will be after July 10th, when bonds are to be accepted for realty only up to fifty per cent of the sale price. It may press the price of the bonds down to one-half what it now is and the awful slaughter go on.

There are some things that are legal that are not Christian. We wonder how long business, as it often is, is going to be allowed to go on in the world without protest. Believing that it is for the religious papers to point the way to something better we write as we have written.

If business is not to be Christianized, the Church may as well cease praying, "Thy kingdom come, thy will be done on earth as it is in heaven."

General Sherman said "war is hell!" There is in the

world today much business that is hell.

In the world's most sacred book it is written: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Business men of Oakland and San Francisco, we call on you to awake and do all that you can do to keep securities that ought to be of value from being put up at auction and dissipated.

And you men of wealth here and elsewhere who may be hoping and planning to get hold of fine property at a mere song, remember that in the long run manhood is more to be desired than money.

We are hoping still that present-day business methods, and the great difficulty often of financing business enterprises because of human selfishness, will not so hem Mr. Smith in that he may not come out whole in every respect—both as to the material and the spiritual. "Blessed is the man who walketh not in the counsel of the ungodly, * * * but whose delight is in the law of the Lord!"

"None is perfect: each has his failings, each hangs upon the other, and love alone renders that weight light.

"Whoever loves himself better than he loves his brother is not worthy of Christ, who died for his brothers.

THE WHOLE CREATION TOGETHER.

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle Throng me yet.
Am I their keeper? Only I—to bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would that my eyes had never opened been!"
And the thorn-crowned and patient One
Replied, "They thronged me, too;
I too have seen."

REALTY SYNDICATE BALANCE SHEET.

April 1, 1915, to April 30, 1916.

ASSETS.	1915.	1916.
Cash	11,756	*4,140
Stocks and Bonds	\$ 3,599,216	\$ 4,541,414
Mortgages Receivable	334,413	263,219
Deeds of Trust	1,269,187	893,751
Bills Receivable	377,634	792,459
Accounts Receivable	1,333,802	1,043,079
Acreage	2,973,210	2,308,795
Unimproved Subdivided Property	1,012,783	743,792
Improved Property	1,202,700	1,254,226
Miscellaneous Assets	6,051	11,404

Total\$11,807,230 \$11,927,263

*Deficit.

Liabilities.	1915.	1916.
Capital	\$ 9,000,000	\$ 9,000,700
Syndicate Building Bonds	\$ 350,000	000,000
Mortgages and Contracts Payable	996,136	1,158,063
Bills Payable	666,827	1,135,212
Accounts Payable	35,118	96,638
Surplus	809,149	536,650
Total	\$11,807,230	\$11,927,263

A PLEA FOR THE AGED AND "DOWN AND OUT."

Andrew Park.

Going down to San Pedro from Los Angeles in my automobile a few weeks ago, I saw a man walking in front of me who appeared to be tired and forlorn, judging from his gait. As is my custom, I invited him to ride which he readily accepted. He appeared to be about sixty-five years of age. He was fairly well dressed, but his costume was not that usually worn by laboring men but more that of the professional man. At first, he seemed somewhat reluctant to communicate to others his misfortunes. But at last he told me his story. He said he had come from the county hospital in Los Angeles, where he had been confined with pneumonia for several weeks. It seems that prior to his sickness he had walked several hundred miles looking for employment, but that no one would employ him because of his age. Finally he was without money to get food and became depleted, which invited the disease from which he was compelled to go to the county hospital. He complained that it was hard for a man who could work and was willing to work to be turned down simply because he had gray hair.

When he was discharged from the county hospital, he had only twenty cents with him, which he spent the previous night for a bed at the Salvation Army. He had had nothing to eat except two doughnuts since he left the hospital the previous morning.

I could see by the appearance of the man that there was something positively good in him, but that he was despondent, almost to desperation. As we whizzed along in the automobile, he finally opened up his heart and told me of his purpose. He said he had formerly worked for a firm down at San Pedro that built portable houses, and that he was going to make one more effort to get employment in that place; and that if they refused him he was going out on the pier and end the farce.

Having some acquaintance at Gardena, midway between Los Angeles and San Pedro, I turned in at the little burg and left the stranger sitting in the automobile with my daughter-in-law, and seeing some men engaged in building a two story house, I went to the foreman and told him I had with me in the automobile a man who was evidently a good carpenter, and also a cabinet maker and that he was willing to work for some thing to eat and a place to lodge. The contractor was standing on the ground in front of the building, and as I made this humble request he turned his eyes and looked up toward the men who were engaged on the building, and said to me; "I have all the men I need." I interpreted his meaning to be that if he took a man on there who was in the capacity of a tramp, he might have trouble with the men he had working there. I turned and went to the planing mill where a young man was in charge who did not seem to be more than twenty-three or twenty-four years of age, and I said to him: "Young man, I have with me out here a man probably sixty-five years old, and who is hungry and tired and despondent and wants employment. Will you be so kind as to take him here at your place of business; give him something to do and furnish him with something to eat and a place to sleep," and the young man immediately said he would. I returned to my automobile, of course greatly relieved because of the encouragement the young man had given me. But before I imparted the good news the man asked me, "Did you once live in Hanford, California?" I told him I did, and then I remembered him. Indeed he was a good workman. Those who have heard the sweet tones of the pipe organ in the

First Methodist church in that town owe it to the skill of this man, for he built it.

Does it not seem sad that conditions are such that after a man in the industrial world has labored and reared his family, that he must at last be subjected to excruciating hunger, while he is willing and able to work?

There is something radically wrong in the economics of our government. I have always admired the righteousness of a man who when his faithful old horse is no longer able to work will turn him upon a green field to eat and feast, that when his last hour comes may lie down and die with the comforts of a well filled stomach. But what about conditions of a man who has lived for three score years and worked hard all his life, and at last be refused employment to the hands that are ready and anxious to work? And pinched with hunger seeks surcease of sorrow in ignominious death.

There has been much said against a paternal form of government. But why shouldn't a government be paternal? If our government is of the people, by the people, and for the people, then why can it not be for the benefit of the people?

In our mad rush to acquire wealth, we are forgetting some of the fundamental principles of our religion. The Chinese respect and observe and practice the teachings of Confucius, and care for, in the most tender manner, their aged ones. While the tendency of America today is to allow these men to go hungry, cold and disconsolate as they march slowly to the grave, which many of them invite in their desperation.

The day will come when we will look back upon this present age in America as a black spot in our history. As a matter of economics, no government can afford to neglect its veterans. As a matter of religion, Christianity cannot except with shame to itself, neglect to practice a fundamental principle taught in the Bible.

A MESSAGE FROM THE NATIONAL COUNCIL EXECUTIVE COMMITTEE CONCERNING THE MEETING TO BE HELD IN LOS ANGELES.

At the National Council in 1915 it was decided that the meeting of 1917 shall be held in Los Angeles and an informal vote was taken expressing preference for the month of June as the time. The matter was referred to the Executive Committee.

The Committee after careful consideration and consultation with many in our fellowship, including the Los Angeles Committee of Arrangements, is convinced that the judgment thus expressed was wise and has accordingly fixed upon June 26 to July 3, 1917, as the time of the meeting. The change from the usual time is, of course, only for next year and due entirely to the exceptional conditions involved in holding a meeting so far from the numerical center of the denomination.

It is believed that this date will be convenient for a much larger number than would be the case with a date in May or October. A meeting in May would not only be in competition with many state conferences, but would for most pastors involve an untimely close of the year of church activity, already too short. In like manner a meeting in October calling for an extended absence immediately after the beginning of the work in the Fall, would be prohibitory to most ministers and many of the laity. It is hoped that all of these difficulties will be avoided by placing the Council at the beginning of the vacation period. Certain inconveniences incident to the change of date will be read-

ily overcome.

Details as to transportation and local arrangements will be announced in due season. It is hoped, however, that early and earnest attention may be given the matter by all delegates and in all our churches. It is of the greatest importance that the Council be largely attended not only that we may give effective attention to the important business which must be transacted, but also that we may adequately express our interest in the large and growing section of our denomination located on the Pacific Coast.

June weather in Southern California is usually pleasant. The churches of that region are preparing to give us an enthusiastic reception. Let Congregationalists east of the Rockies go on in force. And let those on the Coast turn out in such numbers as to make this Council the largest in our history.

For the Executive Committee

HUBERT C. HERRING, CHARLES F. CARTER,
Secretary. Chairman.

POMONA COLLEGE COMMENCEMENT.

Largest Class In History of The Institution.

The gift of \$20,000 to Pomona College was announced by President Blaisdell at Commencement last week, to be used in the rebuilding of Holmes Hall. Of this sum, \$10,000 was given by the original donor, Miss Esther Holmes, of Monson, Mass., in memory of her parents, and the balance was from friends of the college. This gift will link together the old and the new era of the institution. Holmes Hall is the second oldest building on the campus and has housed almost every department of the college. It is the last of the old structures to be altered. The chapel will be entirely modernized and made into a beautiful hall. The exterior of the building will be finished in cement to correspond with the group of splendid permanent buildings that is gradually rising on the rectangle. When sufficient funds have been provided to complete the plans for housing this great educational institution, no college buildings in the West will present a nobler or more imposing picture. One of the apparent needs is a residence hall for the young women students.

The college graduated this year the largest class in its history, numbering seventy-nine and already 150 freshmen have applied for enrollment next year. The limitation of 200 will hold good as before. It is interesting to note that the fame of Pomona College is widespread. Among the freshmen next year will be students from Virginia, from Washington, D. C., from Ohio, Wisconsin, Idaho, Montana, Minnesota, N. Dakota, Massachusetts and one from Honolulu—a Japanese student from the Mills School in Hawaii, who comes highly recommended by Dr. Robert Williams, principal of the School and a member of Pomona class of 1903.

Signal Honors To Pomona.

Signal honors have come to the faculty of Pomona College this year. Professor Willis A. Parker, of the department of philosophy, has been invited to join the faculty of the University of Chicago for the summer session and has already gone to take up his duties in the department of ethics. He will return to Pomona for the opening of the fall semester.

Professor Frank P. Brackett is one of the eight Americans recently appointed by the Commission for Relief in Belgium to assist in distributing supplies for the suffering Belgians and will sail from New York June 28th for Rotterdam. He will be absent six months on this errand of

mercy. Professor Brackett has been actively identified with Pomona college since its beginning in 1888 when he came, fresh from Dartmouth, where he had graduated the previous year. There is not a more popular professor on the campus or in the class rooms. He has so impressed his life on the institution by his clear thinking, Christian manhood and accurate scholarship that his influence is felt to a wonderful degree. As professor of mathematics and director of astronomy he has shown himself master in both these departments. He issues a quarterly publication of the Astronomical Society of Pomona College that has a place on the exchange table of scientific publications the world around. In 1911, by invitation, Professor Brackett accompanied the director of the Astrophysical Observatory of the Smithsonian Institution in an astronomical expedition to Algeria and to Spain, where he visited the famous Ebro Observatory at Tortosa. Throughout the past year he has, in addition to his other duties, been acting dean of the college during the absence of Dean Norton.

The list of scholarship honors conferred this year was largest in the history of the college, reflecting the high grade of work done. Many distinguished educators honored Pomona by their presence at the Commencement exercises including the presidents of Whittier College, and of Redlands University. Bishop Joseph H. Johnson, of the Episcopal Church, who is one of the trustees, took part in the exercises.

President Blaisdell's Baccalaureate.

The baccalaureate sermon delivered by President Blaisdell was a model of oratory and thought. Brief, pointed and of lofty sentiment, it made a wonderful impression on the large audience that crowded the church that perfect Sunday morning. "The Delaying Revelation" was his subject, founded on the text in Romans: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God For we know that the whole creation groaneth and travaileth in pain together until now."

He pointed out that never did an age illustrate the background on which this message was written as does the present. Never were there so many broken bodies around the whole earth, never so many weeping women, never so many sobbing children, never so many bruised feet across the unbeaten desert, never so much death. There seems to be one grim conspiracy of mutual murder—truly "the whole creation groaneth". But through it all there has been a strange, profound, permanent faith that the world was not simply in pain—something is being born out of that pain—a better age is coming to birth.

In masterful manner he carried the thought to a higher conception of what this mortal agony that rocks the world is leading to—that it is by the sign of the cross that nations shall conquer and a people shall be uplifted.

Spirit Of Family Fellowship.

A feature of Commencement week that greatly impressed one was the spirit of a joyous homecoming of the hundreds of alumni who returned to their alma mater to mingle in the joys of the occasion. It was like a great family gathering when all the children hastened home to celebrate an anniversary. And they brought the grandchildren along too. At the class day programme the procession of alumni, representing the various classes, was featured by the children who marched proudly along with their parents. Some of the youngsters wore over their shoulders gay pennants with the class year on it. Two of the classes were led by young fathers bearing in their arms their babies and when the yells were given, these well

trained youngsters joined lustily in whooping it up for Pomona—the college of their sires. At the alumni banquet, 256 gathered about the tables at the Claremont Inn—the largest number in the history of the college. Among these were Rev. and Mrs. Thomas F. Giffen, class of 1906. Mr. Giffen is doing splendid work as pastor of the Fresno Congregational Church and, while down here attending Commencement, filled the pulpit of the Redlands church on Sunday, June 18th.

Among the graduates this year was Frederick W. Davies, son of Rev. Wm. Davies, pastor of the Vernon Avenue Congregational church in Los Angeles. His sister, Miss Mary Davies, who has just finished her sophomore year, took honors in French.

Paul C. Blaisdell, son of President Blaisdell, took his master's degree. He is a born orator and received the first prize for the year in the home oratorical contest. His commencement oration was notable for its clear logic and its fine delivery. To hear him, one would involuntarily prophecy that he would choose a vocation that demands pulpit or platform oratory. But not so, this young man has his eyes fixed on medicine as his profession and toward that end will enter Rush Medical College in Chicago next fall. He is a fine musician and has been manager of the College Glee Club during the past year. He plays the superb organ in Bridges Hall with the touch of an artist, but his overruling passion from boyhood has been for the art of healing. A physician who can turn orator or music master as readily as he can wield the scalpel will be something of a novelty in the profession.

SIDNEY FORD.

Los Angeles, June 26th.

HELP THEM TO SELF-RESPECT.

C. N. Queen.

"I Must Be Cruel, Only to be Kind."—Hamlet.

Calexico is a border town with Mexicali just across the line. These two towns have dwelt together with but an imaginary boundary line separating them for a series of years. The citizens pass to and fro with the utmost freedom, commercing, visiting, and in most every regard cordial and sympathetic.

The moral tone of the two places differ. For example Mexicali licenses gambling, protects prostitution, and authorizes saloons. This combination forms a trinity of evil forces of a formidable nature. They are supported largely by American men and capital. The hundred and fifty women are mostly American women. A physician of reputation informs me that these women include graduates from some of the universities of the Coast. Sin, vice and crime are abundant in this community and the reflex influence upon the American side, upon its men and youth, is visible even to the unpracticed eye.

The moral tone of Calexico contrasts withal. There are no saloons in Calexico; no gambling places; no brothels. Recently a club was organized upon pretensions promises and a number of the best citizens joined; but when the discovery was made that it was a booze joint, they withdrew from membership. They did more; they secured the necessary data and the club was put out of commission. Several blind pigs recently discovered were introduced to the slaughter house with the accompaniment of squeal; but they paid the price. One drug store made a contribution of a \$150 to the needs of the city. A young man took a room in a rooming house and held it about 48 hours when an arrest took place and he got six months and \$150 fine.

The activity of the officials in Calexico is commendable and they have the support of the people.

The capital of lower California is Mexicali. It is here that Governor Cantu resides. He has the support of a number of military men sufficiently well armed to give a good account of themselves.

On the Calexico side are three companies of infantry and two cavalry with a group of artillery men; and it is presumed that if worst comes to worst they are perfectly able to care of themselves. Among the people here there is but little uneasiness regarding the situation between the nations.

It is not difficult to interpret the citizen and soldier mind of this southland. The mood of sympathy with the administration at Washington is lacking in sanguineness. Indeed, there is a good deal said regarding the tardy, slothful, impotent conduct of the Government. There is genuine belief that the time is here—and a long past—for the United States to engage in an active, sane, courageous but constructive campaign in the direction of the southern most point of the neighbor nation.

In this city lives a man who for a number of years has practiced medicine in central Mexico. His suggestion is for the Government to go down there with the wagons; one full of bullets, and the other full of beans, and give them their choice. His conclusion is, they will take the beans every time.

Certainly the restoration of peace will be a Godsend to the people; and when we have done that, and introduced an adequate school system, and turned the attention of the people back to agriculture and stock growing, to constructive citizenship, with liberty and freedom guaranteed, there is much belief and strong hope that the Mexican people will make good. Give 'em beans; give 'em schools; give 'em liberty, and in due time they will become self-respecting citizens.

Cruelty may be required to precede kindness, but we must be kind. Mexico needs us that we may be a brother to them. When we have coaxed an inweighed the national spirit out of the chaporal into alfalfa and cotton and corn fields, and taught them a better way of life, they will then forgive our cruelty; but now as Hamlet would say,

"I must be cruel, only to be kind."

WHITE AND BLACK IN THE SOUTH.

Mrs. T. M. Owen, Editor the Educational section of the Montgomery, Alabama Advertiser, spoke in New York last week concerning educational conditions.

Mrs. Owen called attention to the fact that in the South there were to-day about ten million colored people, about half the white population. She said that the South was working out the salvation of these ten million blacks with little outside help; that since the war began, Southern State departments through their State Treasuries had paid out for the training and help of the negroes \$160,000,000. To this amount contributions from the negroes in the form of taxes were negligible. The South has provided schools for the negro children and white children alike. They meet the criticism that Southern educational standards are low with the answer that their funds are doing double duty, that they are sharing with the negroes at their door, at the same time reiterating allegiance to their creed of the conservation of racial integrity.

"What the men and women of the South can do to rid the States of the stigma of mob lynching is concerned with fundamental principles," said Mrs. Owen. "It is just as

wrong to take the act of the mob as representative of the feeling of the South as it is to take the negro pervert who commits the crime as representative of the negro race. When the negro men and women who are the victims of these lynching outrages; when the white men who lose their self-respect and restraint to such extent as to perpetrate them receive the uplift of higher mentality and its concomitant elevation of morals, lynching will be but dark history.

"Toward this end the State of Alabama is thoroughly aroused. Literacy, schools have been established throughout the State in which there are volunteer teachers. This year we have been able to provide these centres for negroes. Our slogan for the campaign is 'Illiteracy. Let's Remove It.' We have now a new adult textbook from which the grandmothers and grandfathers can read more pertinent things than 'I see a cat.' This adult textbook has the essentials of spelling, reading, writing, and arithmetic in such form as can easily be grasped. The subjects are the crops, the rain, and things which these old people know. Fifty-one per cent of the State revenue is being devoted to education.

"To help lay a sound foundation for this work we have had the valuable assistance of the press, which has marked the last year with a noticeable change of attitude toward the education of the negro. In several of the Southern newspapers there are departments for them containing accounts of their progress. This not only helps the negroes, but keeps the white population informed and interested. Religious circles in the South have come out for the educational campaign. Groups from the Y. M. C. A. and Y. W. C. A. have begun the training of young men and women, offering a course in the study of negro life which has been well patronized. Kindergartens and playgrounds for colored children, have been opened.

"I wish you Northerners could look into these little Alabama adult schools for reading and writing. The gaunt figures of the mothers and fathers coming plodding along the back-country roads in the evening, bringing their numerous children. They hang their roadside lanterns on the wall. The children go to sleep on the floor, while the parents labor with learning to write their own names and such elemental things. Such laborious learning, while it gives them a new dignity and self-respect does a greater thing than this—it gives them an interest in education. There was evidence enough of this in the fact that when the Alabama schools reopened after a summer of adult teaching, the attendance of the children in every community was doubled. We have carried our teaching to the prison camps—in one the leader has been an inmate of the prison. We have so correlated the Sunday school and the day school that a child who receives good Sunday marks will receive credit in the day-school schedule. There are other things to be taught the little negro boys and girls of the South besides reading and figures. In the main, secular education does but two things—provides economic self-support and moulds character. Education of the moral spirit must be a complementary factor in their development. This the people of the South fully realize and are working toward."

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"The wicked man loves not. He covets; he hungers and thirsts for everything. His eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

Among The Churches

Calexico.—At a recent meeting of the church a committee was appointed to study building plans. The church is working also to assume self-support by January 1st, 1917. The Calexico church has closed recently the best year in numbers added to the church, the best in average attendance at Sunday School, and the best in benevolences. The Ladies' Aid has \$800 in the treasury to give toward a new church, and will pledge \$400 more.

Suisun.—At the communion service Sunday, June 25, six adults united with the church on confession of faith, three men and three women; two men and one woman are heads of families and prominent people in the community; one young man and two young ladies are members of the High School class of 1916, just graduated, the young man having won the prize in a class contest public performance in speaking. The pastor gave the baccalaureate address to the High School graduates this year, making the fourth time in the five years of his pastorate at Suisun. There was one infant baptism. It was a glad day for the church, and a goodly company greeted the new members most heartily.

San Francisco, Bethany.—Miss Lydia Walker is doing splendid work among the girls of Bethany Church. Shortly after her father assumed the pastorate, Miss Walker began to gather the girls about her, and had soon organized them into a Camp Fire chapter. At one of their spring meetings it was suggested that they have a real camp fire, but they discovered that such things cost money, and it is contrary to the rules of the organization to solicit financial aid. These facts did not discourage the girls of the Golden Gate Camp. They would do something for which their friends would be willing to pay. The result of their determination was a playlet, which they staged on the evening of June 3rd. It portrayed the benefits that come from membership in the organization, and each girl did her part enthusiastically. The audience responded with an equal amount of enthusiasm, contributing more than fifteen dollars. The girls built their real fire at Mill Valley, and they declare it was the best outing they have ever had. The thirteen members include girls from the Baptist, Methodist and Presbyterian churches, as well as the nucleus of Bethanyites.

Hawthorne.—The Union Congregational church of Hawthorne, Cal., a suburb of Los Angeles, has so far completed its fine new house of worship as to be able to occupy it for worship. It is Gothic in style, beautifully finished without and within. The stained glass windows are so colored that they perfectly lighten and not darken the various rooms. The Sunday school assembly room opens into the auditorium with double doors, and abundant class rooms occupy the floor above. The walls are tinted with light colors, as is the ceiling, and bordered with a delicate fresco. The choir is located in the recess to the left of the pulpit, the whole arrangement and finish making the building in every part as perfect as could be devised. The architect is a member of the choir, and the builders deacons of the church. The willing and very capable co-operation and the abundant assistance of the Community in free labor, under the wise and persistent management of the pastor, Rev. N. F. Sanderson, who came to this church immediate-

ly from the Seminary, have furnished this place at the moderate cost of about \$5,000 a church building of much greater value. The bills have all been paid as the work proceeded, except those which will be met by the appropriation of the Church Building Society. Over one hundred new members have been received during the past year. This young pastor will be heard from in the future.

J. H. H.

INLAND EMPIRE NOTES.

We have been unusually blessed recently by addresses from prominent representative men. During last week it was our pleasure to listen to Drs. Usher and Goodsell from Turkey, and their talks increased the interest in the Armenian situation.

It was our pleasure also to have a brief visit, and listen to an informal talk from Dr. Lucius O. Baird, Chicago. He preached the baccalaureate sermons at the State College of Washington and Whitman college on the 11th. and 18th. Dr. Baird was one of the Yale band that came to the state 26 years ago, and he did splendid work at Pullman.

Rev. Carl H. Veazie, of Wallace, gave the address to the christian associations at the State college. The exercises connected with the Whitman college commencement were full of interest. The number of students during last year was the highest in the history of the college, and the graduating class numbered 28. The 50th anniversary of the founding of the seminary was observed and a number of the early students were present and also Mr. Edwin Eells, the surviving son of the founder, Dr. Cushing Eells.

A son of Rev. A. P. Orth, of Genesee, was among the graduates of Whitman college, and the parents attended the commencement exercises. Mr. Orth preached an able sermon on 'Preparedness' recently, but it was published in full in the Genesee News.

The Rev. W. D. Eddy is supplying the Chatteroy church and the people are rallying around him in a commendable manner. Plans are in operation to reorganize the church on a community basis.

Dr. Harper and the writer, with brother Eddy, met with the people on Thursday night, and found the people responsive.

There are evidences of increased and more extensive interest in the church.

Rev. H. H. Wickoff, is visiting the churches in the interest of the Church building society.

The overflow of the Kootenay river has done great damage at Bonners Ferry, and the church, like most of the buildings, is under water. Rev. H. L. Preston, has gone to California.

Rev. J. M. Lewis, of Almira, has been called on business to Berkeley, Cal., and will be away from his field for two Sundays.

Spokane, Wash., June 23, 1916.

J. EDWARDS.

"It is written of the Son of Mary that, 'having loved his own which were in the world, he loved them unto the end.' For that reason love your brother, who is in the world, and love him unto the end. Love is indefatigable; it never grows weary. Love is inexhaustible: it lives and is born anew in the living; and the more it pours itself out the fuller the fountain."

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

The Home.

A PRAYER.

Lord, I know not what I ought to ask of thee; thou only knowest what I need, thou lovest me better than I know how to love myself. O Father, give to thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations: I simply present myself before thee, I open my heart to thee. Behold my needs which I know not myself; see and do according to thy tender mercy. Smite or heal, depress me or raise me up, I adore all thy purposes without knowing them; I am silent; I have no other desire than to accomplish thy will. Teach me to pray. Pray thyself in me. Amen.—Francois de la Mothe-Fenelon.

LOOK UP AND OUT!

Did you ever, when time seemed wholly gloomy and restricted and uninteresting, just lift the lid of the personal life and look and look and look at the innumerable pathless ways that stretch between the starry lights of infinite night and realize the space there is for the mind to go a-tramping in? Few things are more peace-giving, more satisfying and enlarging than a close acquaintance with the ways of the stars. To know just what constellations will heave over the skyline at a certain month, to feel one's friendship with the distant lights, to greet and be greeted by them, lessens loneliness and breaks monotony.

It is monotony and "grind" that steal so much of our happiness. We are all too supine; too much inclined to let the cark and clutch of circumstance hold us, forgetting the thousand lures that lead in endless ways to fresh sensations of joy. And we have a right to joy! It is an old delusion that life is necessarily all pain, all grief.

What are all the decorations of life for—the planning and planting of gardens, the arrangement of beauty in the house, the multiplication of movement and communication, the arts, painting, sculpture, music, building, acting, the charities and policies of life—but innumerable ways to lead from the narrow personal life into the fuller and brighter life of the universe?

If I could but persuade you frankly and freely to look up and look out: to forget yourself and your little troubles and thwartings, your irksome duties and habits, and take interest in larger, more releasing matters, life would be finer and freer and more upbuilding for you.

To be a sane and whole human being one must keep many relations and bonds firm and active. One must walk beside still waters and in green pastures and restore the soul. One must learn to refresh a sultry mind and unbind all one's chains of care at the vision of starry skies and innumerable dis severed worlds and suns spinning through the infinite spaces of the universe.

One may lighten the burden of the self by studying the songs, the flight, the homes and habits of our little brothers, the birds. One interesting man, just recently dead, spent over ninety happy years watching, observing, and noting down the life of spiders, ants, moths, earthworms. He served not only his own happiness but the world's. Above all, I beg you, have a little leisure, at least one hour out of the twenty-four, when you are not too tired to do just what you like best—to walk, to play, to read, to enjoy life.

We are all far too much in a hurry in this world. Remember, the best haste is to spare time to enjoy, to reflect to observe. The great successes of life have not been those

who have harried and whipped themselves up to continuous effort. They have been those who have had leisure to look on, to think, to take pleasure in life.—Louise Collyer Wilcox.

WHAT MAKES A WELL-FURNISHED HOUSE?

The well-furnished house is not one which is cluttered up with things which may be useful or attractive in themselves, but which nobody uses or enjoys, but one which contains those things which are necessary for convenience in working and for comfort and satisfaction in living, and no more.

It need no on that account be strictly utilitarian; on the contrary, if it were well planned, perfectly comfortable, it would also be beautiful, because beauty does not lie so much in the ornaments which are put on a thing as in the perfect adaption of that thing to the use for which it is intended.

In a collection of historical furniture the most beautiful pieces of each period are not those which are most elaborately decorated, but those in which material and shape and workmanship best answer the needs they were designed to meet. If there is ornament, it does not interfere with usefulness or comfort, and is so applied that it brings out the inherent beauty of the lines and material.

The reason why some of the plain old tables and chairs which we have inherited from earlier times look better than many of the elaborate and showy ones which have just left the factory is that their makers were more interested to make them strong and comfortable than simply to produce novelties the chief merit of which is to catch the eye.

The same principle holds in all household furnishings—in fact, in everything. If a woman tries sincerely to arrange her house according to this idea of adaption to use, she need not worry about its being "pretty." She may not be rich enough to have expensive things, but if she uses harmonious colors for her walls, floors, and upholstery, and chooses furniture for its good design and comfort rather than for its ornamentation, her house can hardly fail to be restful and attractive.—Helen W. Atwater, in *Department of Agriculture Year Book*.

YOUR GUEST'S PLANS.

I have a friend who is a charming entertainer; her luncheons are delightful, and her conversation is really worth while. I can drop in to see her informally, too, and take "pot-luck," knowing that it will cause her no inconvenience. It would seem that she is an ideal hostess, and yet there is something unsatisfactory about visiting in her home.

For a long time I could not discover what gave me this feeling, but I finally decided that she kept her guests too long. After a luncheon she would urge me to stay to tea and talk it over. When I ran in of a morning to return a book on my way down-town, she would insist on my staying to lunch and going with her in the afternoon. If it was late in the day, she would urge me to telephone home and stay with her for dinner.

This was not mere "gush" on her part, but a sincere hospitality as well as a desire to see more of her friends. She was so well informed and so original that I longed to accept these invitations; yet they always upset my own plans. If I was late in getting home or my house was in disorder all day, it was usually because I had been to Mrs. A's, and at last I got into the habit of avoiding her when I

had particular work to do.

This was not an ideal attitude for friends; and, as I thought of it, I remembered a neighbor I had in a distant city who possessed quite different characteristics. When I told her that I must leave at a certain hour, she not only allowed me to depart when I suggested it, but she kept track of the time and saw that I did not miss my car.

"I hate to have you go," she would say; "but, if you want to reach the bank, you will have to catch the next car." Or, perhaps, "It is too bad to break up our party, but I promised Mrs. Jones that she might leave at four o'clock."

The contrast between the two women set me to thinking, and led to a number of conclusions. A hostess should consider the plans of her guests whenever possible. A housekeeper can often spend two hours when she cannot spare a whole afternoon. By doing an errand on her way to a tea-party she can save her car-fare and an hour's time next day. These are considerations worth while, and should be regarded by the entertainer as well as the entertained. If a mother prepares lunch for her children, it must be on time so they will not be late for school; and, if she has an appointment with dentist or dressmaker, she must make her other plans conform to these hours. No matter how greatly she enjoys her friends or values the inspiration of their society, she cannot feel satisfied when her work is disorganized and her engagements broken or postponed. The hostess must realize this if she has any ability to put herself in another's place.

But the guest has a duty as well: and, when she accepts an invitation, she should plan for that alone. To tuck on errands going or coming is discourteous to her hostess and suicidal to her own enjoyment. The invitation of a friend is worthy of consideration, and the day's work should be planned in harmony with it. To leave bread rising, or a roast to be done for dinner, or some other definite "call," deprives one of much of the pleasure of an afternoon party.

There is still another consideration to be thought of, and that is the function itself. While my charming friend had a more beautiful home than my old neighbor, her teas and receptions lacked a quality that her rival's possessed. When one comes to think of it, a luncheon no less than a building or a short story possesses what may be called "unity." It has a natural beginning and an end. The hostess knows these terminals, and the sympathetic guest instinctively feels them. For either to disregard these proprieties not only causes inconvenience, but mars the perfectness of the occasion.—Flora Huntly in *C. E. World*.

THE GATES OF GOLD.

"Oh, mother, do you know what Henry did? He"—But Jeannette stopped short when her mother held up a warning finger and pointed to a neatly framed motto-card hanging in a conspicuous place in the living room.

"My dear, before you tell me what Henry did, let us repeat our little poem, 'The Gates of Gold':—

"If you are tempted to reveal
A tale some one to you had told
About another—let it pass,
Before you speak, three gates of gold.

Three narrow gates—first, is it true?
Then, is it needful? In your mind
Give truthful answer. And the next
Is last and narrowest, is it kind?

And if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

"Now, pet, if what you wanted to tell about Henry passes the test, mother is ready to listen to you. Otherwise my little girl had better run along and play."

Many mothers unwittingly encourage meanness by listening to petty tales the children carry. The grown-up tale-bearers, gossips, and reputation-slaughters are undoubtedly people who were not discouraged from "telling on" their sisters or brothers during childhood.

We all "hate" these gossips, but what are we, as mothers, doing to prevent them from developing? Do we not too often listen to tell-tale complaints that are trivial? Do we not too often allow our boys and girls to repeat unkind things about friends, neighbors, schoolmates, teachers? Would it not be wise for all of us, young and old, to repeat "The Gates of Gold" whenever we are "tempted to reveal a tale," and insist that our children do likewise?

The practice was put to the test in a class of unusually, quarrelsome, tale-bearing youngsters, and the result was wonderful. Tale-bearing was reduced to a minimum and in consequence there was no quarrelling and back-biting. The poem was printed in large white letters on a black background, and placed where the children had it constantly before them.

When a youngster raised his hand to tell on Johnny or Georgie, the teacher would say, "Is it true," and wait for the answer. "Is it necessary that you tell me about it?" "Would it be kind to Sammy or Harry or Louie for you to tell me? As a rule the tale was never told. When one was told, it turned out to be one that had passed the test. The teacher then pointed out to the children that it was a kindness to the child and to everybody concerned that that particular tale be listened to in order to show the culprit his mistake.—The American Hebrew.

"SOME FELL BY THE WAYSIDE."

By S. H. Wainwright.

It is not necessary to confine the interpretation of that part of the Parable of the Sower which speaks of the seed sown by the wayside to the hearer whose mind is hardened, as it were, like a beaten path by the constant passage through it of worldly thoughts. A more general sense may be given to the words. The seed may lie on the surface without being appropriated. It may not find a place in the inner life, where it should take root and grow and bear fruit.

One of the reasons why the seed sown by the wayside fails to germinate and grow is because the heart which receives it is not brought into fellowship with the Church and under its inspiration and instruction. The seed, left to chance consequence, fails of the nourishing care truth requires in order to be brought to life and maturity. Yet the wicked one does not always succeed in catching away that which is sown by the wayside. The image of Stephens face may have fallen upon the mind of Saul, at whose feet were laid the clothes of those who cast the stone which inflicted death upon the first martyr of the Church; it may have lingered there as a potential or a disturbing presence, at last producing conviction and surrender.

As an illustration of the words of Jesus, and of the strange circumstances by which conversion is often brought about, a most interesting instance came to my attention a few days ago. I was in Kanazawa, on the northern coast

of Japan, in an evangelistic campaign conducted by the Canadian Methodist Mission in that part of the country. It was my first visit to Kanazawa, famed for its public park and its Kutani porcelain wares. Besides the missionaries and pastors, I scarcely had an acquaintance in this field. The faces in the congregation were unfamiliar, though it was a Methodist gathering.

At the close of the service in the Hirosaka Church on Sunday morning, May 14th, where about two hundred and fifty were present, a lady came to me who was connected with the congregation as "Bible woman" or as deaconess, as we should say at home. Her story of the way she was led into the church gave a fresh example of the many directions in which the gospel often produces effects. She said that she was six years old when we lived at Oita, our first Mission station in Japan, and that the home of her father and mother was next door to our residence. One's next door neighbor on the Mission field was not as a rule his most sympathetic supporters. It is scarcely to be wondered at. A newcomer from afar settling down in a quiet neighborhood, whose customs have been uniform and undisturbed for ages, arouses a certain degree of unfriendliness, if not distrust and opposition, in his immediate vicinity. His next door neighbors are least likely to give a hearty welcome to so unexpected and strange an innovation. During our two years in Oita, we had no communication whatever with the family in which the Bible woman was a six year old child. The son, a mere lad, from the neighboring house on the opposite side of us, found his way into our night school and became baptized. But he was driven from home and wandered in the street two days and nights without food or shelter. In Oita we had church in our residence, where preaching, singing and praying were kept up almost daily for a space of two years.

One who is brought up in a Christian land may find the Christian religion not only in his surroundings, but also in himself.

Receptiveness and responsiveness of soul are determined in his case partly by Christian influences already acquired and partly by his own inherent nature. Impressions gathered and lessons conveyed are not matters of chance or fancy. One's native temperament and inborn needs, and the moulding influences of tradition, not to speak of the grace of God, have weight in all the responses of his soul. It is a severe test to which any religion is subjected when it must be adjusted to the primary needs of the human heart without adventitious or contributory aid of any sort. It is in its adjustment to a new environment, producing effects subtle and unexpected, that the Christian religion shows its remarkable vitality.

Mrs. Yoshiharu, the Bible woman at Kanazawa, said that her mother was impressed favorably, though she never came near our place of worship. Our songs floated out into the surrounding neighborhood and became a testimony to those who never crossed the threshold and joined our small company of believers. It was to the singing of our congregation that Mrs. Yoshiharu traced her conversion. Though she knew nothing whatever of the Christian religion, there was one verse in our hymns, a chorus to which the congregation returned in sweet and recurring refrain, that found its way into the soul of her mother. It is significant that it was the ethical note of redemption that awakened a response. It was that in the Christian religion which after all gives expression to its most characteristic principle and power. It is that by which its victories are being won over other faiths, less effective in bringing to

sin-burdened souls the cleansing and emancipating blessing of spiritual deliverance. With light in her countenance reflecting joy in her heart, Mrs. Yoshiharu said to me on the Sunday morning occasion of which I have spoken: "My mother was very fond of one verse of the songs the congregation used to sing next door to us. It was the verse which says,

"Whiter than snow, yes, whiter than snow;
Now wash me and I shall be whiter than snow."

For The Children.

POLLY OF THE CLOUDS.

"Did you get the lace for me, Polly?" asked Mrs. Gray, Polly's mother.

Polly had just tossed her hat aside and her eyes were shining.

"Oh, I forgot, mamma!" she exclaimed in a distressed voice. "I went by Annie May's to talk with her about the party, and we were so busy planning games and things, I never thought of the lace at all."

Mrs. Gray smothered a little sigh, then looked up brightly. "Well, don't forget it to-morrow, dear," she said, "for you will want this dress on Saturday afternoon."

"I won't, mamma," returned Polly, the cloud already gone from her face.

This was on Wednesday, and when Polly came home from school Thursday, Mrs. Gray looked up expectantly, but Polly began telling her mother some of the things which she and Annie May had planned during the day and made no mention of the lace. Soon she went out to swing in the hammock, and study her lessons for the next day, and Mrs. Gray sat looking thoughtfully out of the window.

"I suppose I should call her in and send her for the lace," she said aloud, "for she is going to be disappointed if the dress isn't done."

But she didn't call Polly, and Friday afternoon found the lace still lacking for the new dress. It was a very short distance to the village, but Polly's mother decided the time was ripe to break her little daughter of a certain little habit which had been growing for some time.

On Saturday morning, Polly went about her tasks singing, and was so sweet and lovable it was all Mrs. Gray could do to refrain from sending for the lace and finishing Polly's dress at the last moment. It hurt her so to think of making her little girl unhappy. But she was a wise mother and knew that sometimes what seems unkindness to those we love, is the truest kindness, and so she kept her first decision in regard to the matter.

At one o'clock Polly, with hair combed and face shining, came running down the stairs.

"I'm all ready for my new dress, mamma," she cried happily.

"I'm sorry, dear," answered Mrs. Gray, without looking up from her reading, "but you forgot to bring me the lace and so I couldn't finish the new dress, I laundered your pink gingham, though, and it is there on the chair."

"Oh, mamma," choked Polly, "you—you could have gone for the lace yourself much quicker than it took to launder that dress."

"Yes, I suppose, I could," returned Mrs. Gray gently, "but I had reason for not doing that, little daughter. You

see, you were so interested in the party to which you were going today that you looked on the days between as merely stepping-stones to this one. Pleasure is good for us in its place, but not when the expectation of it makes us careless and forgetful. You have been thinking so constantly of Anna May's party that you couldn't remember any of mother's requests at all."

Polly burst into tears, and running to mother, put penitent arms about her. "Oh, mamma," she sobbed, "I guess I have been going about with my head in the clouds, but I didn't mean to be ugly to you."

"Mother knows that," soothed Polly's mother, "but she was afraid the habit would keep growing if something wasn't done to check it."

"I guess this pink gingham will help," said Polly, after a moment, a little twinkle in her blue eyes.

"It hurts me worse than it does you, Polly," her mother said gently.

"I believe it does, mamma, and I'll try not to let a party make a little goose of me any more, for your sake as well as mine," answered Polly, smiling sweetly through her tears, and taking up the pink dress she went slowly upstairs.—Southern Churchman.

AFTER MIRANDY VOTED.

Yesterday Mirandy voted,
But so far I haven't noted
That she's sprouted any whiskers or
adopted trouserettes;
And she hasn't indicated,
Since she got emancipated,
That she means to start out raiding with
a bunch of suffragettes.

Took her half an hour to do it,
And as soon as she was through it,
She went hustling home without a stop
to scrub the pantry floor;
Cooked the dinner, did some baking,
Trimmed a dress that she was making,
Mended socks and got the ironing all done
by half past four.

She appears to be as able
To keep victuals on the table
And to keep the moths from feeding on my
go-to-meeting coat—
Just as handy with the baby
(Or a little more so maybe)—
As she was before they told her woman
ought to have the vote.

Far as I've observed Mirandy,
She is just as fond of candy
And as keen to read the fashions and the
daily household hints
As before she was my "equal,"
And—how strange the sequel—
I've been just a trifle prouder of Mirandy
ever since!

—W. Lee Maxwell in "Judge."

"If you can not bear with your brother, how will he bear with you?"

A ROYAL HEART.

Ragged, uncomely, and old and gray,

A woman walked in a northern town,
And through the crowd as she wound her way

One saw her loiter and then stoop down,
Putting something away in her old torn gown.

"You are hiding a jewel!" the watcher said.
(Ah! that was her heart—had the truth been read!)
"What have you stolen " he asked again.
Then the dim eyes filled with a sudden pain,
And under the flickering light of the gas
She showed him her gleanings. "It's broken glass,"
She said; "I have lifted it from the street
To be out of the road of the bairnies' feet!"

Under the fluttering rags astir

That was a royal heart that beat!

Would that the world had more like her

Smoothing the road for its bairnies' feet!

—Will E. Ogilvie, in New York Mail.

We are as mendicants who wait
Along the roadside in the sun.
Tatters of yesterday and shreds
Of morrow clothe us every one.

Hopeless or witless! Not one heeds,
As lavish Time comes down the way
And tosses in the suppliant hat
One great new-minted gold Today.

—Bliss Carmen.

The University of Southern California has conferred on
Bishop Leonard the degree of LL.D.

The men that women marry,
And why they marry them, will always be
A marvel and a mystery to the world.
—Longfellow, in "Michael Angelo."

Hon. Wm. Jennings Bryan is not only a model American citizen, abroad but also at home. Always everywhere his bearing is that of a courtly Christian gentleman. His example as to temperance is everywhere most wholesome, but his self-possession and moderation shown at the recent convention of the Democratic Party at St. Louis Mo. in his complete mastery of himself, in the same manner he had for 20 years or more been master of assemblies as their chosen speaker is both instructive and inspirational. He was not the speaker on this occasion, was not even a delegate to the convention, yet his courtly bearing and congratulatory spirit toward Ex-Gov. Martin H. Glynn who took the place so ably filled on many previous like occasions by Mr. Bryan himself (making the chief speech to the convention) is worthy of highest commendation.

Bearing in mind he was not even a delegate to the convention, where for years previous he had been almost an idol, no Democratic National Convention being ever regarded as complete if it failed to have among its delegates this distinguished Christian gentleman, and to whom was accorded most naturally the place of leadership.—Pacific Methodist Advocate.

Shortly after the reconstruction period began an old Southern planter met one of his negroes whom he had not seen since the latter's liberation.

"Well, well," said the planter. "What are you doing now, Uncle Josh?"

"I's a-preachin'."

"What! You preaching?"

"Yessah, marster, Ise a-preachin'."

"Well, well! Do you use notes?"

"Nosuh. At the fust I used notes, but now I de-mands de cash."—Judge.

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